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It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

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EVANS.—On April 19, at Abbotsford, Middleton, the Rev. George Evans, M.A., aged 62 years.

HODGETTS.—On April 22, at 31, Rudall-crescent, Hampstead, N.W., Eliza Harriet Hodgetts.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE Chancellor of the Exchequer had every reason to speak in a tone of optimism about the wealth of the country on Tuesday, and he was able to look forward with confidence "to the most glowing year yet seen in trade." This unprecedented national prosperity must have some beneficial effect upon the community as a whole by lessening unemployment and leaving a larger margin for works of public utility. But it is a disquieting fact that the increase of wealth shows itself far more in the amassing of large fortunes in a few hands than in the disappearance of squalid poverty and the diffusion of nobler possibilities of happiness among the masses of the people. Wages and small professional incomes have not risen appreciably in recent years to meet the startling increase in the cost of living in our large towns. In spite of booming trade people of small means, *i.e.*, the vast majority of the population, find themselves no better off than they used to be.

THIS alarming state of things, which we are liable to forget under the hypnotic influence of big figures, is brought home to us year after year by the returns of estate duties. Last year, for instance, there were 425,000 adult deaths, and of these no fewer than 355,000 were of persons too poor to leave effects worth valuing for estate duties. An analysis of the distribution of the property left by will yields even more startling results. The property passed under review was £276,000,000.

One-third of this property belonged to 292 persons. One-half of it belonged to 1,300 persons, and two-thirds of it belonged to 4,000 persons.

THERE seems to be a curious connection between high American finance, and a rather unctuous type of religious sentiment, and many people must have been startled by its appearance in Mr. Pierpont Morgan's will. Perhaps it may be accounted for as a survival of the Puritan tradition, which has tended to run to seed on the one hand in the easy use of traditional phraseology, and on the other in the development of a hard type of individuality, which finds the fullest exercise for its domineering and self-centred impulses in making money on a great scale. The harm which this unnatural alliance does to religion is seen in the spirit of mockery and the suspicion of insincerity, which it arouses in other men. A fine instinct for the fitness of things would perceive this and suppress the offending words, even if it stopped short of an open acknowledgment of the incompatibility between worldliness on a colossal scale and faith in Jesus Christ.

THE tremendous indictment which Dr. Liebknecht has had the courage to make in the Reichstag against Krupps and other firms who amass huge profits out of war-scares and bloated armaments is an international event of far-reaching significance. He has made statements which, unless they can be disproved by searching public inquiry, lay bare one of the most shameful conspiracies which can corrupt national life. The suspicion of deep financial plots behind Chauvinist press campaigns and panic legislation has been rife for a long time, but now Dr. Liebknecht has dragged the whole business to the light

of day, and shaken the credit of every scare-monger in Europe to its foundations. That the threatened interests will fight hard, and probably secretly, to recover their power is certain. It is for the friends of peace and goodwill to defeat them by making the public realise the hideous danger, and by redoubling their efforts to create the moral sympathy which is the best guarantee of international friendship.

THE Christian world has been stirred by the message which has been adopted by the Chinese Cabinet and sent to all provincial governors and other high officials, in whose districts there are Christian communities, and also to the leaders of the Christian Churches in China, both Catholic and Protestant.

"Prayer is requested (so it runs) for the National Assembly now in Session, for the newly established Government, for the President yet to be elected, for the constitution of the Republic, that the Government may be recognised by the Powers, that peace may reign within our country, that strong, virtuous men may be elected to office, that the Government may be established upon a strong foundation.

"Upon receipt of this telegram, you are requested to notify all Christian Churches in your province that April 27 has been set aside as a day of prayer for the nation. Let all take part."

AMONG the numerous comments which have appeared upon this impressive document, the following statement by a Chinese official, which was published in the *Times* last Saturday, is perhaps the most illuminating:

"The majority of intellectual Chinese incline to-day either towards Christianity

or free thought. Many members of the newly-elected National Assembly, both in the Senate and the House of Representatives, are Christians, and there is every indication that Christianity will spread still more rapidly when the new Government has its educational and social projects in working order. . . . The non-Christian Chinese official takes the same view as the Roman pro-consul, that such prayers can do no harm and may do good, in addition to securing the support of a powerful section of the people. But the conviction is gaining ground that if Christianity is to become a vital factor in Chinese national life, it must be free from foreign control, for it has always been against the Christian as a foreigner, and not as the upholder of a new creed, that Chinese resentment has been shown in the past. There is a vigorous movement on foot for the formation of a Chinese Free Church, Protestant in character, and free from the control of European Bishops and missionaries. The Minister for Foreign Affairs and the present Minister in Berlin are both supporters of this movement, which is gaining ground steadily."

* * *

At the annual meeting of the Anti-Slavery and Aborigines Protection Society on Wednesday, Mr. St. Loe Strachey made an important speech on the question of slavery in the Portuguese colonies, and especially in the cocoa plantations on the islands of San Thomé and Principe. It was in effect a powerful indictment of the officials of the Foreign Office responsible for the issue of the recent White Book, in which an attempt is made to deny the gravity of the facts to which the Anti-Slavery Society has called attention, and to show that a system of "indentured labour" is in the best interests of the natives themselves. But an unpleasant fact does not cease to exist when it is simply called by another name, and it is for our Government, as Mr. Strachey insisted, to withdraw its protection from the Portuguese colonies so long as their commercial prosperity rests upon a basis of slavery.

* * *

THE Berlin correspondent of the *Westminster Gazette* has given some striking particulars of the movement for "Leaving the Church" in Germany. He does not refer to a growing spirit of indifference and personal aloofness from the habit of public worship, but to formal secession accomplished by legal procedure and accompanied for people in official positions with a loss of civil status. In 1906-8, he states, over 32,000 persons seceded from Protestantism without registering their conversion to any other religion; and the number in the following four years is estimated at 47,000. This covers Prussia

alone. Last year, it is stated, this remarkable movement reached its highest point.

* * *

THE following passage from his letter will enable the English reader to realise exactly what is taking place:—

"Fragmentary statistics published as to the movement last year show it to have taken in particular districts a mass character. Meetings to consider one's relation to the Church were held, at which large numbers (sometimes nearly everyone present) undertook to join the movement. In the not important town of Schweinfurt 735 persons applied last October for 'permission' to abandon their membership of the Evangelical Church. At a Nuernberg meeting in the same month 136 persons out of about 240 present renounced the Church. In this case the reason was given that 'leaving the Church is the only effective means of combating Clericalism and Orthodoxy and of renovating religious life.' At about the same time the Berlin 'Komitee Konfessionlos' held a large meeting, at which 350 persons formally relinquished their religion. Nearly every month mass abjurations of religion little less important than these are recorded. Leaving the Church by agreement in fives and tens seems to occur every day."

* * *

WE are glad to see a letter by Principal Selbie in the *Times*, in which he repudiates, as we should expect, the suggestion that Evangelical Nonconformists would be pleased to see the Divinity Degrees at Oxford opened to them on conditions which would still impose an unacceptable test of orthodoxy upon other people. "It is our belief," he says, "that theology can only be studied well as it is studied scientifically—i.e., apart from any sectarian or ecclesiastical bias, and only with a single eye to the truth. If the University is to give the degree it should do so on grounds of learning alone, and should be colour-blind to ecclesiastical distinctions."

* * *

"THE point has been raised," he continues, "as to whether Nonconformists are satisfied with the breadth of the new proposals or as to whether they would wish in any way to narrow them down. They would certainly wish to do nothing of the kind. Our history has taught us that in this matter we have everything to gain and nothing to lose by the fullest freedom. We do not believe that either the Church or the cause of sacred learning will suffer in the least by the unrestricted study of theology. Experience so far has shown that the abuses which are so freely predicted are very unlikely to occur, but it would be far better that there should be even greater danger of them than that theological study should be restricted or hampered in any way."

OUR NEED OF FINALITY.

PERHAPS in a not distant future none of the strange experiments of the modern mind will cause more surprise than its complacent attempt to banish the tone of finality from its religion. It has despaired of any form of faith which is not capable of chameleon-like changes to suit the intellectual fashions of the hour. Instead of calling upon men to repent and to submit themselves to the righteous commands of God, it bids them keep an open mind, to occupy no position without leaving an easy way of retreat, and to avoid every course of action which may compromise their liberty to reject tomorrow what they accept to-day. So familiar has this attitude become in small circles of enlightened people that its reasonableness is taken for granted, and those who call it in question are lightly dismissed as bigots or obscurantists who do not count. But these superior airs have had their day. A bold and challenging attack has begun, which is determined to examine the assumptions of this so-called "liberal" position in the light of the intrinsic nature of religion and the vital needs of the human soul. It is moreover an attack inspired by strong moral passion, born of a sense of the spiritual tragedies which ever go hand in hand with intellectual dilettanteism in religion, and of the failure of a Christianity, which has lost all sense of finality, to hold men to its essential loyalties of heart and conscience.

A pamphlet, which has just reached us, on "The Finality of the Christian Religion" by the Rev. W. Whitaker, of Manchester,* is characteristic of this movement, all the more so because it comes out of the heart of the liberal camp, and may be regarded as addressed specially to people who by training and temperament are likely to be startled by some of its conclusions. It is so short, so clear, so instinct with intellectual force and religious fervour, that we do not propose to set forth its argument in detail. It should be read and weighed, and if possible answered, by those who regard the conclusions as out of harmony with our deepest knowledge of spiritual facts. For it is not the plea of a sentimentalist, who has been entangled in the meshes of a

* Published by Elsom & Co., Market Place, Hull. Price twopence.

romantic attachment to the things of the past, but of a clear, hard thinker, whose thought has caught fire by contact with the vital facts of Christianity. Whether the arguments win speedy conviction or not, they are too cogent in form and too clearly the fruit of a real experience to be either ignored or despised. Here we must content ourselves with reference to one or two points and the bare suggestion of a few comments of our own.

Mr. WHITAKER's argument seems to us quite convincing when he deals with the rather forlorn attempt to rid religion of all dependence upon history. Some people fondly imagine that a pure Theism, existing in the mind in complete detachment from an historical revelation, must be less temporary and contingent than Christianity, but Mr. WHITAKER has no difficulty in showing that

"the aversion to history and historical considerations as a source of our belief is a piece of intellectual cowardice: it is one method of running away from the world in which God has placed us and the task he has given us. For we are placed in a world of human historical conditions. It is part of our life's business to *construe* that world of history. What we think of it does most materially affect all our beliefs and shape our thoughts about God, about morals, about the nature of the soul and about human destiny. . . . There is no such thing as a non-historical faith, any more than there is such a thing as a non-intellectual faith."

This leads to the acknowledgment that we are involved in possibilities of error. The historian may prove our history to be all wrong, just as the philosopher with his brilliant dialectic may convict us of hopeless error in our reasoning about God. But these risks are inseparable from the task of living. We live in a world where in every relation of life we have to make decisions and abide by them, and their wisdom is to be proved, not in some vacuum of abstract thought, but through the varied experience which comes to us from the wide fields of duty and affection.

"The whole of our spiritual life as well as of our physical depends on our willingness to take risks, and any attempt at an aloof superiority to them will end in one case as in the other, in the atrophy of every vital power of our being."

These two points have often been urged in our columns. We have argued that the highest reasonableness involves us in a close dependence upon history and a policy of self-committal to the hazards and discipline of Christian discipleship. These

are two of the root principles of any religious message we have to speak, and we are grateful for this fresh confirmation of their rationality and spiritual power.

But Mr. WHITAKER touches the height of his argument when he comes to speak of Revelation. Against the baffling uncertainty of human opinions about God he sets the claim that the Absolute Love and Goodness has revealed Himself, and he would probably go so far as to say that apart from this claim Christianity as a religion must fall to the ground, whatever influence it might still retain as a vague system of ethics. Here we believe is the real battleground of the future. Many of the intricate controversies which we have inherited from the Greek mind may pass away, but this question of Revelation is fundamental. On the one hand there is the fascinating historical study of the various forms which religion has assumed in the past. The dim gropings of the human mind in its search for God suggest that the spiritual life of man is in a constant state of flux, with no certainty beyond what it feels at the moment, without anchorage in a Divine Life of changeless love and power. On the other hand, there is the aching void in the heart, which no timid guesses at the truth can ever fill, but only the sense of a Love declared, a Character revealed, a Divine Mercy made manifest, which no human need can ever outgrow. There is this element of finality in all Revelation, for it is of its very nature to make plain to our weak human faculties the realities behind our world of change, which are the same yesterday, to-day, and for ever. "Of course," as Mr. WHITAKER points out, "if humanity evolves something better than goodness and perfect love, we are then beyond humanity—we are in the region of the Superman." But we need not waste words in trying to anticipate what we may possibly need if we should ever cease to be ourselves. For us it is enough that Christianity reveals to us depths of Divine love and forgiveness, possibilities of character, an ideal of perfectness, beyond which we cannot go, for they contain all that it is possible for the mind to conceive or the heart to desire. On the Divine side these things are final, absolute, for they are disclosures of the Divine nature, and they cannot change, unless God should deny Himself. On the human side there is the ceaseless struggle after fuller realisation, our daily growth in the knowledge and the love of God.

LIFE, RELIGION & AFFAIRS.

DEMOCRATS OF THE SPIRIT.

THERE was once an amiable critic who, willing to be gentle, wrote of a book "Those who like this sort of thing will get the sort of thing they like." So we say, those who are interested in the glory of Ritualism in England will find Mr. Russell's recent book on St. Alban's, Holborn, interesting.* It speaks of albs, chasubles, stoles, maniples, patens, mixed chalices, thurifers, indeed, it is in most of its bulk concerned with litigations, squabbles, struggles on the part of incumbents of St. Alban's to defend their use of these somewhat strange and foreign-sounding things. Those, therefore, who go to it expecting to be charmed by the author's power to gossip richly and gracefully about personalities will, we fear, be disappointed. It is the *Arma virumque cano* of a ritualistic adventure, but the arms rather conceal the man, and we confess Mr. Russell is more to our liking when he sings a hero than when he describes a campaign. We are sure he is too rich in sympathy to be enamoured of the task of detailing the fights of "Catholics" with their anti-Catholic bishops and archbishops. And we are too devoid of interest to enjoy the task of reading the description. We think it a pity when such paraphernalia as we have named should be regarded as worth internecine civil strife in the Church. If a man approaches the High Altar clothed with reverence and adoration of heart, it matters little what he may have or may not have on his back or in his hand.

The fight, however, was in a sense one for liberty, and we are glad on that account that it was successful. It is the strength of the Anglican Communion that it can hold so many opposites within the unity of its Faith, and that it need not fear to be congregational enough to allow each group of worshippers to worship as it sees fit and finds helpful. High Church, Low Church, Broad Church—these are a distinction to Anglicanism so long as they do not degenerate into a division.

Nor can we withhold our meed of praise from the splendid work done in Holborn, one should say in London, by these "Catholics." It is remarkable how High Church Ritual has been translated into humanitarian sentiment and democratic sympathy. "From the day when St. Alban's was consecrated even until now, the Blessed Sacrament has been the heart by which it lived, and the centre from which its activities proceeded" . . . "And what, my friends, is the message of the Lord's Supper? What more distinct sign and pledge that all men are equal? Wherever in the world there may be inequality, it ceases there. . . . That Sacrament proclaims that all alike are brothers of each other, because they are all alike brothers of one—and he the son of a village maiden. . . . That Sacrament has told me, Men are thy brothers still. . . . These toilsome labourers and stunted drudges

* Saint Alban the Martyr, Holborn. By the Rt. Hon. George W. E. Russell. London: George Allen.

are as great in God's sight—greater, for aught thou knowest, than thou. . . Art thou not living in a lie, fighting against Him whom thou professest to serve, if thou dost not devote thy every energy to give them those blessings of the Kingdom of God of which they here have claimed their share, to educate, civilise, deliver them in body, mind, and heart? That is the ritualism of regeneration and reform. Yet it is not Maconochie, Stanton, Suckling who have been the true out and out ritualists, but we of the Liberal Faith. For us the whole world is the altar; every fact the bread, all experience the wine. And we celebrate the Sacrament of the Real Presence of God in all great thought, and will and deed. We are the ritualists, to us *everything* is a symbol. It is *we* who are the High Churchmen, only we don't know it, and some of us would get pretty angry if we were told it. Still the truth is that in reality we are far nearer to these "Catholics" than to the Low Church Party in Anglicanism. Nor need we be ashamed of the affinity, if we do not disgrace it by lack of their self-consuming dedication to God and man. They were democrats of the Spirit, so ought we to be with deeper rapture.

R. N. C.

THE GREAT "IT."

OUR generation cannot be charged with the intellectual vice of pitching its belief in a higher key than is warranted by its real faith. We owe it to the tyranny of ancient dogmatism that definite belief has gone out of fashion. To give adequate expression to one's convictions is not "good form." The modesty of the age would revolt from such strain to make oneself overwise; the tender susceptibilities of its nescience would suffer shock. "We suffer in this country both intellectually and spiritually, because we don't like to hurt anyone's feelings. Hardly any public man will dare tell the truth on any subject whatever." Such is the estimate of one of our cleverest masters of diagnosis. In commerce, in mechanical invention, we have been offered the "last word" in the shape of a thousand perfect finalities. But in all matters affecting the deep things of life there's a passion for under-statement. Outside the churches modernity asserts its spirit by the complete disuse of terms connoting obsolete notions like God, Soul, Immortality. One may, however, speak of the Life-Force and be still regarded as sane. In circles where the mention of Christ would sound highly improper, one may safely discuss the Superman without applying any unnecessarily severe electric shocks. But, candidly, does not the manifestation of this temper savour somewhat of humbug? Sober men profess anxiety to welcome the day when the name of "God" will never be heard. Do we escape any assumptions in taking refuge under Herbert Spencer's Eternal Energy, or Bernard Shaw's Life-Force? What avails it if we are all the time talking of the same thing under more awkward terms?

An instance of the peculiar modern fastidiousness referred to may be found in the

group of studies and essays collected together by John Galsworthy, in his "Inn of Tranquillity." The Universe is here traced back to a great underlying Mood or Principle, revolving and revolving on Itself. Trees, insects, human beings are all fit expressions of the separate moods of this mighty Mood. The author argues for the perfect adjustment and everlastingness of this principle, and finds validity in human individuality as a little bit of continuity and a necessary expression of It. "For you cannot believe," he says, "in the great adjusted Mood or Principle without believing in each individual and part of It." He uses such terms as Design, Eternity, Perfection, Essential Cause, Supreme Mystery. It is this Mystery which makes life so wonderful and sweet to him. Something in the evening stillness touches him, "as if Mystery desired to bless us by showing how perfect was that worshipful adjustment, whose secret we could never know." His quarrel with religion is its encroachment upon the vagueness of mystery. "The favoured religions are always those whose message is most finite. The most popular works of fiction such as leave nothing to our imagination." He would himself be delivered from the "ghastliness of knowing things for certain."

The author himself does not know whether death is a blank wall or a door. Would it avail nothing to our peace if we knew something certain about that? Is it not in the uncertainty that the ghastliness lies? Does not the lack of knowledge make pallid such faith as breathes in his own answer to the question, what happens to the bit of continuity that is I?

"We, too, some day will no longer love, having become part of this monstrous lovely earth, of that cold whiffing wind. To be no longer able to love! It seems incredible, too grim to bear; yet it is true! To become powder, and the wind; no more to feel the sunlight; to become a whiffing noise, without one's self! To drift on the breath of that noise, homeless! One could but turn to the earth, and press one's face to it, away from the wild loveliness. Of what use loveliness that must be lost; of what use loveliness when one could not love?"

Yet, this is not the final mood. A feeling ensues, not of joy, not of peace, but as if life and death were exalted into what was neither life nor death, a strange and motionless vibration, in which one had been merged, and rested, utterly content, equipoised, divested of desire, endowed with life and death.

This mystic mood is the key to his interpretation of the Supreme Mystery. The sacred instinct in man to perfect itself now as well as in a possible hereafter is in accord with a dream-motive fastened within the universe. This perfection, cosmically, is nothing but perfect equanimity and harmony; and in human relations, nothing but perfect love and justice.

"There has crept into our minds once more the feeling that the universe is all of a piece, equipoise supreme; and all things equally wonderful, mysterious, and valuable."

We cannot believe, even after Galsworthy's protests, that the artist's spirit

shall be blown about the desert dust. In his own plays, beneath the artistry, shines forth the awakened social conscience. The mystery has filled his heart with compassion for the birds. The essays prove that he never misses the sudden vision of the wild goodness native in humble hearts. Do these things, this pity, this appreciation of simple goodness, this desire for perfection, reveal nothing of the secret of the mystery? Does not the whole in this necessary expression of Itself manifest truth and beauty and love? Shall we not appeal from the essays to the essayist, and, arguing from what the great underlying principle has revealed through the human heart, attribute to it the brotherliness of a brother, the friendliness of a friend, the fatherliness of an Infinite Father?

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE WOMEN OF YESTERDAY.

SIR,—Dr. J. Lionel Tayler, writing in THE INQUIRER on April 12 asks to be allowed "to answer by some statement of fact" some of the points raised in the discussion on "The Women of Yesterday." A repeated perusal of his letter reveals plenty of "statement" and vague accusation, but the fact is hard to find, and what little does emerge is open to challenge, if not contradiction. For instance, he says: "Sweated industries are mainly what women drift into with their increasing freedom." Now, if these, the poorest of women, had any real freedom of choice, they would not go into sweated industries. They are the bondswomen whom a more happily placed class—curiously designated by the writer as "public women"—are seeking to set free. Only in *The Times* of April 14 there is a letter signed by such well-known (therefore it is to be supposed public) women as Mrs. Sidney Webb, Miss Llewellyn Davies, Miss M. McArthur and Miss G. Tuckwell, urging the need for women working in laundries to have the protection of a Trade Board.

The next accusation is against "the positively cruel and unfeeling attitude of the better paid tiny minority of professional women" for their want of realisation of what the free, unfettered life means to the underpaid girl and woman. Who and what constitute this "tiny minority"? Not, surely, the women in the writer's own profession, who form about 5 per cent. of the medical practitioners of the country, and among whom are some of the wisest and noblest of the women of England. Then we come to the statement that among the working classes, the married woman is, on the whole, though there are exceptions, "much better off in health, comfort, and realised life than the single." Surely in his practice Dr. Taylor must

have met numbers of cases of married working women breaking down in body, and sometimes in mind, under the double strain of motherhood and bread-winning. Again, the Registrar-General's Returns show an excess of something like a million women above the men. How are they all to obtain husbands? "Facts," as it has been well said, "are stubborn fellows; you cannot coerce them, and they won't be disputed."

Take yet another "statement." "Post Office Returns, Teachers' Provident Society reports, alcohol and criminal statistics, all tell the same tale, that the health and morality of women suffer in public life." First, as to the health question. It is a well-known fact that "sick leave" is a term which not only covers the illness of the employee herself, but the illness of anyone in her house whom she may have to stay at home to nurse. Again, anyone who has had anything to do with neurotic or hysterical girls and young women knows how greatly their health benefits by the stimulus of regular occupation. As to the question of morality, how rarely, if ever, does one read in the papers of a woman clerk or book-keeper embezzling. As to what is usually understood by the moral question, it is not the factory girl or the business working girl who most often falls a victim, but the domestic servant!

Once more: "Nearly all our tendencies to-day are against womanliness of body and mind, co-education, co-operation, co-representation, not differential forms of education, employment, and representative life." The improved physique of the young women of the middle and upper classes of to-day, as compared with their early Victorian sisters, is a well-known fact, and one would have imagined that to a doctor it would be very satisfactory. As to "womanliness of mind" being endangered, we have heard that timorous cry ever since the higher education of women began to be. Sydney Smith's saying, that a woman would never desert a baby for quadratic equations, has lost none of its force. Co-education is a plant of slow growth. Charles Kingsley surely sowed the seed of it when he urged that we needed courage for our girls; purity for our boys. The freedom which women like Mrs. Fawcett and her fellow-workers are seeking to-day is the freedom to give as well as to get. The struggle is for the uplifting of womanhood all over the world. It is, in the words of John Galsworthy:

"Simply the demand that, in the life of woman as in that of man, space and liberty shall be found for a thing that is bigger than either manhood or womanhood—for humanity."—Yours, &c.,

EMILY HILL,

Poor Law Guardian for Wandsworth.
Roseneath, Blenkarne-road, S.W.,
April 15, 1913.

SIR,—It was not my desire to raise anything in the nature of a partisan discussion in your columns, and no one who has carefully read anything I have spoken in public or written during the last seventeen

years can, with justice, assert that I am either unfriendly or reactionary as regards the ideals of womanhood. I merely desired to point out that there is a scientific, and I cannot help adding after to-day's correspondence, a religious view of the subject, and both need serious consideration. I had no other motive than this. If only the strenuous advocates of woman suffrage would assume that those who differ from them have also given some care and thought to the subject, the limits of controversial patience would not be so much taxed.

Mrs. Lloyd Thomas makes several rather harsh statements about my knowledge and capacity. I am said to have "assumed the authority of science to misunderstand the greatest movement of modern times." But having made the statement, a grave one, she nowhere attempts to justify it; and yet, if I have wrongfully assumed such authority, nothing should be easier than to point out in what directions my inferences are unsupported by scientifically tested facts. It is bare justice to me that this should be done.

Mr. Whitaker's words which I took exception to are: "That there is no such suffragist type as the one imagined by the writer." These words are clear and unmissteakable; and Mr. Whitaker therefore asserts that the Amazon, boastful or aggressive suffragist is a figment of the imagination, and has no existence. I only drew Mr. Whitaker's attention to the reality of the type, and added that I believed it was not "representative of womanhood," and Mrs. Lloyd Thomas, while making the same statement herself, seems to object to my having done so also.

She continues, "Few women would deny that the ideal life is home life, with husband and children," and your next correspondent writes: "The entirely altered domestic arrangements." What does entirely mean in this relation? I made a specific challenge, which I carefully considered when making. I said I could give 50 or more openly hostile references to the home from well-known women of our times, and I am prepared to do this in any serious paper, or on any non-propagandist platform if Mrs. Lloyd Thomas or other responsible advocate should desire. This is evidence of an anti-home policy, and I am met, not by evidence, but by flat denial and no more.

Mrs. Thomas raises the point of freedom, which I will presently allude to, but one aspect of her letter, I cannot help hoping that she has written hastily. She seems to think that there is a real possibility of serious discussion in the question whether the Brontë sisters would have benefited humanity more if they had not been sacrificed for their dissolute brother. Were they sacrificed? Were not their writings fuller and richer because they were unselfish enough to accept family responsibilities? Martineau pointed out many years ago, not as a new but as an accepted truth, that Christ's, and generally all religious influence works on the individual soul, and is not in the wider sense social or collective in its agency, though indirectly, by raising our characters, it prompts us to social reform and social brotherhood. Miss Ashton asserts "That the really womanly

women to-day are out in the world," therefore, to help the afflicted in the home, to care for the sick and aged in the home, is by contrast made to appear as a kind of relative waste, precisely as Mrs. Thomas suggests for the Brontës. Are we really beginning to believe that an intense influence over one human being, to struggle to raise him or her, is really less valuable to society—I carefully do not assert that it is more valuable—than to exert a superficial influence over many? If so, religious thought will need a wide change in its outlook, and such parables as the prodigal son, the lost sheep, and the lost piece of silver will need to be removed from Christ's teachings. I do not myself believe this, nor can I believe that this is Mrs. Thomas's thought.

Miss Clara Lucas takes my points very sincerely, and endeavours to answer them in detail, but she has simply misunderstood me. I never said in my letter, or elsewhere, that I was satisfied with the Victorian period. I only said its best women writers were not "woolly" thinkers, whatever this vague term may mean; and Miss Lucas evidently agrees with me. I have the utmost sympathy for the underpaid and sweated woman, and I do not, and I am really tired of repeating this denial, desire that all women should earn their living in the home. I have a sincere respect for the more refined and educated woman writer, though I think it a gross exaggeration of fact to assert that George Eliot moulded the political views of her day. Her influence was almost certainly smaller than Bentham or Mill, or even Dickens or Thackeray, but I am glad it was there, none the less. I do most strongly desire that woman should realise herself in mind and body, and the whole fulness of life. But I do not think the aggressive woman, who asserts that men have been unjust to women—without realising that both have been unjust to each other, and that on the whole there has been much real sympathy between them—will help the woman's cause.

Mr. Lummis writes with what one is compelled to consider a very inadequate knowledge of both the biological and the social fields. I never mentioned the word "gynecology," which is, indeed, a local specialised subject which can only be profitably discussed in the columns of a medical journal; it most certainly is not the science of woman, nor is there such a science, but some of the most valuable facts about the mind of woman have been obtained from gynecological surgery and medicine. The influence of sex in disease is, however, very much wider than this, and conclusively proves that woman and man react differently to nearly all bodily and mental conditions, as expert writers like Laycock, Williams, Grant Andrew, and Maudsley have demonstrated. A doctor, moreover, does not only consider the subject of disease; very nearly half his curriculum is devoted to the healthy structure and function of man and woman, and no other occupation devotes anything like the same time to this subject.

In conclusion, let me urge the need for utilising all the considerable scientific knowledge we possess on this subject, and not to keep on speculating, as if such

knowledge were non-existent. The scientific study of womanly or manly qualities is not bounded so narrowly, as some women often assume, that an untrained woman must know more than a trained scientific man about woman; or a medically trained woman, like Mrs. Scharlieb, be more ignorant about men than a man artist who has never studied a word of science. This is only the Mrs. Gamp argument taking up a new and very dangerous form, for, "if men and women were as ineradicably ignorant of each other as this, sympathetic marriage would be impossible."

One last word on "Freedom," as all your correspondents urge this need, and I hope no word of mine will ever be construed as referring disrespectfully to this ideal. But what "Freedom"? Freedom to be a man to play football or hockey as a man, when the strength of the normal woman is only about 5 to the normal man's 9? Freedom to work in a lead industry, when Dr. Oliver has shown that women are nearly twice as liable to lead poisoning in its severe forms as men? Freedom to work, not as a woman clerk but as men clerks do, and be invalidated, as the Post Office returns show, ten years earlier than men? Freedom to bear a child, but not to nurse it or care for it in its earlier years, when no man is so made that he can do this work for women? This is not freedom in Plato's, Locke's, or Milton's sense, nor in Christ's or Paul's. There is only one call for freedom for woman as for man, for woman to be free as a woman, and man as a man. For woman to ask herself, and ask it honestly, what are my powers, what is the essential glory of womanhood, and what its shame, and then to make the home and the world outside it feel the impress of this influence. There are very few women in public life who try to answer this great question, *What is woman's sphere?* I do believe that we need woman's influence, I do not wish to confine it in any direction *that is healthy*, but one of the great needs of the day is the establishment of knowledge, not speculation, which shall help men and women to understand each other, and to go forward on the path of human progress *together*. In this aim, at least, I hope I am in substantial agreement with your correspondents.—Yours, &c.,

J. LIONEL TAYLER.

146, Highbury New Park,

April 19, 1913.

SIR,—May I ask Mr. Lummis to read my letter of April 12 again, in order that he may exonerate me from the charge of describing a "typical militant suffragist" in my remarks about the "lower self," the desire to avenge every slight, the preference for self-gratification when it comes to a choice between that and duty, and so forth? I was not, of course, referring specially to suffragists or suffragettes at all, but to average human beings of both sexes, and surely, if we are honest, we must acknowledge that the description fits us *all* at some time or other in our lives. Are we not getting a little too sensitive in these matters, and is it not possible even for ardent advocates of the Women's Cause to admit that, in spite of

the loftiness of their ideals, there are times when they do not quite live up to them, and when they are liable to errors of judgment and the manifold shortcomings from which imperfect humanity cannot yet hope to be entirely free, just as much as those severely criticised people who do not always share their opinions or approve of their actions when they go to extremes?—Yours, &c.,

THE WRITER OF THE ARTICLE.

April 23, 1913.

[This correspondence is now closed.—
ED. OF INQ.]

"HOW CRIMINALS ARE MADE."

SIR,—I have seen your review of my "How Criminals are Made," and would like to be allowed to point out that my rejoicing over the removal of wrongs against which I protested, and the attainment of reforms I desiderated, applies only to prison reform, and is therefore not so complete as the review would imply. I am glad to agree with you that my chapter on the ways and words of commercial morality is the most important.

Yours, &c.,

April 22.

J. W. HORSLEY.

BOOKS AND REVIEWS.

THE NEW TESTAMENT DOCUMENTS.

The New Testament Documents. By George Milligan, D.D. London: Macmillan & Co. 10s. 6d. net.

OF the making of books on the New Testament there is no end, and many of them induce a weariness of the flesh. Dr. Milligan, however, has not only met a real need of modern readers of the Christian scriptures, but also given us a most interesting and even fascinating volume. In six lectures, originally delivered in Edinburgh on the Croall foundation, he discusses the manuscripts, language, and literary character of New Testament writings, their circulation and collection. As one of the pioneers in the study of papyri, the author is particularly illuminating in his references to recent discoveries and the light shed by them upon primitive Christian literature. To mention a single illustration, by no means the most important, Matthew vi. 27 reads in both English versions, "And which of you by being anxious can add one cubit unto his stature." The margin of the Revised Version suggests "age," "and if we are to follow the almost unanimous testimony of the papyri this latter sense should be adopted." In Luke ii. 52 "the meaning is not that Jesus advanced in wisdom and stature, but in wisdom and age, a description to which a striking parallel is now afforded by a first century inscription." Dr. Milligan is not at great pains to deny the presence of some Semitic influence in the New Testament, and he recognises the literary skill of more than one writer therein. In both respects, his judgment seems sounder than that of Deissman, with whose general position he is in agreement. It is not vain to hope that with the pub-

lication of New Testament grammars, lexicon, and commentaries at present contemplated, this generation will see an end of controversies in regard to the language of gospels and epistles.

Dr. Milligan's attempt to account for differences of style and language in letters commonly ascribed to Paul by a theory involving the use of shorthand by his amanuensis is very suggestive if not convincing. Here and there, as in the treatment of the Western text, difficulties are rather avoided than clearly stated, but, as a whole, the lectures are marked by a frankness that is refreshing in an English New Testament scholar. When one gets so far as to say that "the nearer we get to the original MSS. the greater were the dangers to which the text was exposed," it is not much further to the point when it is possible to inquire why certain variants have arisen. But such questions are outside the scope of these lectures. We may rest content with the well-grounded statement that "as regards both the number and antiquity of our MSS. we are in a far better position for getting back to the original words of a New Testament writing than in the case of any other ancient book." So much has been said about the New Testament that had been better left unsaid that this simple truth is in some danger of being overlooked. Numerous plates, appendices, and indexes enhance the value of a book, of which only the binding is dull.

AMERICAN MEMORIES.

The Last Leaf. By J. K. Hosmer. New York and London: Putnam's Sons. 8s.

DR. J. K. HOSMER, who has just published his observations during seventy-five years of men and events in America and Europe, has an interesting chapter on the poets and prophets whose names are associated with Concord. During his college days he and some of his fellow-students often used to walk the twenty miles from Cambridge to Concord to call on Emerson, whose poems and essays were largely helping to mould their thought at that time. They approached him with some awe. "If he asks me where I live," said one of our number, "I shall tell him I can be found at No. So-and-So of such an alley, but if you mean to predicate concerning the spiritual entity, I dwell in the temple of the infinite and I breathe the breath of truth." But when Emerson met us at the gate, things were not at all on a high transcendental plane. There was a hearty "good-morning" significant from him as he stood among the syringas, and there were sandwiches and strawberries in profusion, a plain bread-and-butter atmosphere very pleasant to us after a long and dusty tramp.

Longfellow, Lowell, Thoreau, Hawthorne, the Alcotts—with all of these Dr. Hosmer was more or less closely associated in his early manhood, but Hawthorne affected him more profoundly than the others. Commenting on his indifferent patriotism, and his lack of interest in the Civil War, he says: "His coolness to his country's welfare was of a piece with the general coolness toward well and ill in

the affairs of the world. Humanity rolls before him as it did before Shakespeare, sometimes weak, sometimes heroic, depressed, exultant, suffering, happy. He did not concern himself to regulate its movement, to heighten its joy, or mitigate its sorrow. His work was to portray it as it moved, and in that conception of his mission he established his masterfulness as an artist, though it abates somewhat, does it not? from his wholeness as a man." Dr. Hosmer is himself a lover of peace, but he numbers among his ancestors some who went out with the Minute-men to fight the battle at Concord bridge. Another was in the redoubt at Bunker's Hill. Still another faced the Indian peril in King Philip's War, and two great-great-grandfathers went out against Montcalm and fought in the Old French War. With such a heritage we can scarcely wonder that there is a tingling in his blood when the trumpets blow, and that he is "a haunter of old battlefields"; but he confesses that this warrior-like spirit makes him a trifle uneasy. "'Above all nations is Humanity,'" he says, quoting from the memorial of Goldwin Smith at Ithaca. "Patriotism is not the highest of virtues. It is indeed a vice if it limits the sympathies to a part. Love for the whole is the sovereign virtue, and the patriotism is unworthy which is not subordinate to this, recognising that its only fitting work is to lead up to a love which embraces all."

THE POETS' QUARTERLY.

Poetry and Drama. Vol. I. No. 1. London: 35, Devonshire-street, Theobald's-road. 2s. 6d. net.

MR. HAROLD MONRO, himself a poet, and proprietor of the Poetry Bookshop, is creating another link between the maker and the lover of poetry by starting a new quarterly under the title of *Poetry and Drama*. As the former editor of the *Poetry Review*, the organ of the Poetry Society (now under the control of Mr. Stephen Phillips), he gives a short personal explanation at the beginning of the first number which shows how the new quarterly came to be started. We hope, for the sake of originality and variety of expression, that these two journals will have a wide circulation, although they are destined to run on different lines. The first number of *Poetry and Drama* promises well. It is full of interesting articles and reviews, including a satirical study of the poetry of Ella Wheeler Wilcox, which perhaps gives a little too much importance in its rather cruel criticism to the work of a writer who scarcely comes within the scope of a Review with such serious aims. The poetical contributions are of a high order, Maurice Hewlett and James Elroy Flecker both contributing poems which give new versions of an old theme—the passion of the soul for adventure, and voyaging in unknown seas. Mr. Lascelles Abercrombie's sinister little play in blank verse, "The Adder," produced at the Liverpool Repertory Theatre during March, is powerfully written and has some memorable lines. The subject—the despair of a charcoal-burner "turned Methody" when he finds the sins of his youth, which he

superstitiously believes have entered at his conversion into the body of an adder kept in his hut, cropping up again in the eager spirit of his young daughter—is interesting both from the psychological and religious point of view, and the atmosphere of the woods where spirits seem to lurk—

They all bide their time;
They are all sworn together, and against
us—
lends a weird enchantment to an original
and sympathetic study of human frailty
and fear.

THOSE of our readers who were interested in the review of Mr. R. A. S. Macalister's book on "Gezer," which appeared in our columns last year, may find in his *History of Civilization in Palestine* (Cambridge Manuals, price 1s.) a brief compendium of his results. It is in this respect a very desirable addition to the shelves of any minister or teacher, and in fact of anyone who wants to form a clear conception of the inhabitants and condition of Palestine, especially in the earlier stages of the Hebrew development.

MESSRS. SMITH, ELDER & Co. announce for publication on May 1 "Jane Austen: her Life and Letters, a Family Record," by William Austen-Leigh and Richard Austen-Leigh. This new life of Jane Austen is based on the Memoir of his aunt by her nephew, the late Rev. J. E. Austen-Leigh, on the letters published by Lord Brabourne, and on other family documents, some of them hitherto unpublished. The writers are two members of Jane Austen's family, Mr. W. Austen-Leigh, joint author of "Chawton Manor," and Mr. R. Austen-Leigh, author of "Etoniana," &c. The book will contain a little-known portrait by Zoffany.

PUBLICATIONS RECEIVED.

MESSRS. DUCKWORTH & Co.:—Michael Fairless, her Life and Writings: W. Scott Palmer and A. M. Haggard. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Autobiography of Mark Rutherford. 7d. net. In Cupid's Chains: Charles Garvice. 7d. net.

MESSRS. MACMILLAN & Co.:—The Life of Octavia Hill; C. Edmund Maurice. 16s. net.

FOR THE CHILDREN.

COREELIA.

Paradise lies about the feet of mothers.—
Saying of Mohammed in the Koran.

"THIS string of pearls . . . And look, Cornelia, at the red carbuncle that glitters in this ring . . . and here are opals . . . and here is a gold snake-coil for the arm."

So the Roman lady chattered, and her friend Cornelia listened, and said "Yes," "No," "How handsome."

When her two frank-faced lads, Tiberius Gracchus and Caius Gracchus entered, she said to her friend, as she pointed to her sons:

"These are my jewels."

The Roman people much admired this lady, and, after her death, some of her letters were kept with care, and to this day may be read in Latin copies.

The Gracchi, her sons, were very excellent citizens of the Republic. When the poor folk were in need, the Gracchi sought to aid them. It is true they both were slain, one in a riot in Rome, and the other lost his life at the Grove of the Furies, and his body was flung into the Tiber. But the hearts of both these Romans felt pity for the Plebs—that is, the common people and their sufferings.

About two thousand years later than the time of Cornelia, the Roman matron, there dwelt at the village of Birsingha, on the plain of Bengal, an Indian lady named Bhagavati Devi.

Her son, Vidyasagar, was a great scholar.

Mr. Harrison, an English civil servant, came to the village. He was an Income-Tax Commissioner. It was his business to find what each person's income was, and to fix the tax they must needs pay to the Government. He knew the widow Bhagavati, and called at her house, both as a tax-collector and as a friend.

When he entered her room he bowed his head at her feet, after the manner of the Hindus, and she lifted up her hands and blessed him. He sat on a low stool in token of respect, and ate with pleasure the sweets which she had prepared, and which she laid on the dishes with her own kindly hands. They talked together in Bengali, the Bengal tongue.

"And now, madam," he said, "you know my errand. I have to ask you how much gold you have."

She paused, and smiled.

"I have four pitchers of gold," she said.

Mr. Harrison was surprised.

She pointed to her four sons who stood by, and they were four youths of good repute; and one was Vidyasagar.

Then the Englishman said to Vidyasagar, "She is a second Cornelia."

The memory of her son, Vidyasagar, is much honoured in India to-day. He was a famous teacher in Calcutta. An English painter painted the portraits of the teacher's mother and father and, after the death of the old couple, Vidyasagar would stand twice a day before the pictures, and gaze in reverence at the faces that he loved.*

There is a Court of Justice in London at which are held the London Sessions. The judge sits on the bench, the twelve citizens sit in the jury box, the lawyers have a place in the "well," police stand ready, the public listen from a gallery, and, right opposite the judge, there is a railed-in space called the dock, and in the dock appears the prisoner at the bar.

One day, a man who worked in a storehouse, or warehouse, was brought up for trial. This warehouseman was dressed in black clothes. When he first came up for trial he had other garments. Now he had black. The shadow of death had come over his house. He was in mourning.

Counsel spoke for the warehouseman;

* S. C. Mitra's *Life of Vidyasagar* (1902). Published at Calcutta. The biography contains most interesting sketches of Indian domestic and public life. Several other Vidyasagar stories may be found in F. J. Gould's *Youth's Noble Path*, chap. xxiv. etc.

that is, a lawyer, learned in the law and wearing the white curled wig, defended the prisoner as his "client."

"It is true, my lord," said the counsel, "that the prisoner has done this thing. He pleads guilty to stealing a bag of flour, a bag of salt, and a bag of soda, the property of his employer. He has never appeared in a dock before. For years he has worked in support of his mother, doing his best to supply her with food and comfort. Yes, he did this wrong deed, and he had to answer for it first before a London magistrate. He was allowed to go out on bail, so that his mother had no knowledge of his wrong-doing, or of his attendance at the police court. She was ill, and he said no word to her about the trouble he was in, lest it might make her sickness worse. A few lines had been printed in a newspaper, telling of what had happened at the police court. Somebody, I know not who, cut the lines out and sent the cutting to the prisoners' mother. She read it. The evil report cut her to the heart. She died the night before last."

Thus do the hearts of mothers suffer when daughters or sons bring disgrace on the family name.

"You have been punished severely," said the judge to the prisoner, "by the death of a good mother."

The warehouseman was then set free.

F. J. GOULD.

MEMORIAL NOTICE.

MISS E. J. TROUP.

EMILY JOSEPHINE TROUP was the youngest daughter of John Troup, of Essex Lodge, Upper Clapton, and during her earlier years was an active member of the Unitarian Church at the Gravel Pits, Hackney; later she was associated with the Ethical Movement, but her sympathies were so wide that she was always eager to further any scheme of social betterment, quite irrespective of the church or creed of the promoters. Her exceptional industry led her to develop her varied gifts to their fullest extent, and her strong sense of duty made her ever anxious to use them as a means of social service. She was an able reciter and lecturer, and, in addition to being a brilliant pianist, composed instrumental music, songs, hymns and anthems. Her "Everyday Songs" for children bring a joyous note into many schools and services both in England and America, and the three hymn books she edited and compiled contain, in addition to her signed contributions, many others in which her identity is veiled under a pseudonym. Social clubs and other similar organisations were frequently indebted to her for special music. Miss Troup also took an active part in promoting Sunday evening concerts for the people, and at South-place Institute alone played at concerts nearly fifty times. She founded a scholarship at the Royal Academy of Music for girl students devoting themselves to the composition particularly of orchestral works, and always took a

keen personal interest in the holder of the scholarship. Her verses, which generally appeared in the *South Place Magazine* and in the *Ethical World*, are another evidence of her singularly sweet personality, and her unselfish attitude towards life.

The last years of her life were spent at Saltwood, Kent, and in spite of much physical suffering, most courageously borne, she took an interest in many of the local activities, including the village school. She died at Saltwood on April 11. The funeral service was held at Golder's Green Crematorium Chapel on Wednesday, April 16, and was conducted by the Rev. W. Copeland Bowie. The chief mourners were her brother, Mr. A. J. Troup, and her sister, Mrs. L. M. Aspland. In the course of a brief address, Mr. Bowie paid the following tribute to her memory:—

"I think no one who had been brought into close contact with her, even occasionally, could fail to perceive that she was an exceedingly bright, gifted, and lovable woman. Miss Troup took a keen and vivid interest in life; her whole nature responded readily to whatever is true and good; the beautiful in art, music, and literature touched a responsive chord in her mind and soul. To her, as to many earnest and thoughtful people in our day, the creeds and ceremonial observances of the churches had ceased to appeal—they no longer seemed to ring true to what was uppermost in her mind, or deepest in her heart. But the love and pursuit of truth and goodness were with her a great and consuming passion; and surely those who follow truth and goodness are not far from the Kingdom of Heaven, and are numbered among the children of God, even if they reverently falter in speaking the Father's name."

MEETINGS AND GENERAL NEWS.

THE ANTI-SLAVERY AND ABORIGINES PROTECTION SOCIETY.

THE QUESTION OF PORTUGUESE SLAVERY.

THE annual meeting of the Anti-Slavery and Aborigines Protection Society was held at the Westminster Palace Hotel on Wednesday afternoon, Sir T. Fowell Buxton, president, in the chair. Several members of Parliament who had hoped to be present were unable to attend, but there was a large gathering of subscribers and friends, who listened with much attention to the statements made by Mr. W. E. Hardenburg on the Putumayo question; M. le Comte de St. George, representing the Swiss Congo League; Mr. J. W. Wilson, M.P., on the work of the Parliamentary Committee; Mr. St. Loe Strachey, editor of the *Spectator*, and one of the new vice-presidents of the Society, on the Portuguese slave labour question; and Mr. T. F. Victor Buxton, who gave a graphic account of the visit which he and his wife had paid recently to Sierra Leone. Sympathetic references were made to the death of Dr. T. Hodgkin and Sir Clement Hill, and the

Livingstone Centenary by the chairman, who, in alluding to the many subjects in which the Society was interested, said that they were often met with the objection that it was not patriotic to call in question incidents which seemed to show that some of our people were exercising their power harshly towards the native races, or to criticise the proceedings that go on in the possessions of foreign countries in a way which might injure our friendly relations with them. The Anti-Slavery Society did not take that view, but maintained that the best interests of our country were served when we held up a high standard in regard to the treatment of the weaker races; and an Empire like ours had no right to exist unless it was constantly using its power and influence for the benefit of those weaker races.

Mr. J. W. Wilson, M.P., who was the first speaker, bore out this view in his remarks on the useful and practical work of the Parliamentary Committee. No matter what Government was in power, he said, there was ample scope for their activities and the need for constant watchfulness. Private members and correspondents abroad had so many chances of hearing of wrongs and hardships that would not necessarily come under official notice, and it was extremely useful to have a committee of members of Parliament who met informally, and who put down questions, interviewed ministers, or organised deputations from time to time. Their Society could claim that the deputation which they had sent to Sir Edward Grey to call attention to the Putumayo question had been fruitful of very definite results, and the Select Committee was a direct outcome of the facts they then laid before the Foreign Secretary. The importance and wisdom of that step had been shown by the vast amount of interest which had been awakened on the subject during the last few months. In other matters they had had a fairly busy year, for there was still a great deal that required investigation on the West Coast of Africa in regard to domestic slavery; but these matters were often dealt with more effectually by means of private interviews with Ministers than by courting publicity. They had to be very sure of their facts, and not run the risk of damaging their cause by any inaccuracy.

Mr. Strachey said that he wished he could adopt the hopeful tone of the last speaker in dealing with the subject of Portuguese slavery, but what he had to tell them was a tale of disappointment. "We have," he continued, "a protective alliance with Portugal, and in effect guarantee to Portugal the whole of her colonial possessions against all comers. Happily there are signs that the attempts to awaken the public to a sense of our duty in the matter of slave labour have not been without success, but though the Society is to be congratulated on that account, it would not be candid if I were not to point out that in another respect our efforts have met with a set-back, for in the present year the British Government has deliberately come forward as an apologist for Portuguese slavery. At the beginning of the year the Foreign Office published a White Book, which is practically a defence of slavery in San Thomé, Principe, and

Angola, and they appear to have determined to do nothing to force Portugal to put an end to slavery in her colonies. This could not be supported by the plea that slavery was a domestic affair with which we had nothing to do, for we should then have pointed out our protective alliance. Accordingly, in an evil hour for the nation, they took the disastrous line of asserting that there was no such thing as slavery in West Africa, but free indentured labour, and all talk of slavery and slave conditions has now disappeared from their writings. It reminds us of one of the statesmen of the Southern States, who was said to have told his friends at the end of the Civil War that in the future they should deny that slavery had ever existed, or that they had ever seen such a thing as a slave. If the matter were not fraught with such terrible consequences for some 50,000 human beings on the Islands, and probably anything up to half-a-million on the mainland, there would be something almost comic in the clumsy efforts to change a thing by changing its name. It is like a riddle: When is a slave not a slave? When you call him a *servical*. It is suggested that the labourers on the cocoa islands are very well treated and very happy, and far better off than they could have been had they remained in their dirty, insanitary homes far up in the mainland. Even if they were to return to their homes they would find that their places had been filled and that they were not wanted. Then there pops up what I can only call the 'lazy devil' argument which implies that there must always be a touch of slavery or else you could not get the natives to work." Mr. Strachey went on to criticise very severely the attitude of the Government in this grave matter, and concluded by saying, "If you are determined that Britain, having put her hand to the plough to abolish slavery all over the world, shall carry out this work, then you must take up the question of Portuguese slavery, difficult and arduous though it may be. At the present moment it is we who have the shackles on our necks, but we must tell the Portuguese Government that they cannot have our protective alliance unless they abolish slavery. If they choose slavery, then the alliance must come to an end for ever."

The Comte de St. George brought the greetings of the Swiss Congo League to the members of the English Society, and also their expressions of gratitude for the recent visit of Mrs. Harris to Geneva, Neuchâtel, and Lausanne, which had been such a help and stimulus that they hoped it would be repeated. The Swiss Congo League has decided to widen its name and interests as a result of that visit, and to constitute itself an association which will concern itself with the protection of native interests generally.

Mr. Hardenburg then gave a vivid personal account of the circumstances which led him to go to Peru after working for some time as a civil engineer on the Panama Canal, and his experiences in the "Devil's Paradise" which resulted in his taking up the question of the Putumayo atrocities with which his name is now associated. He spent sixteen months at Iquitos investigating matters, and there he found a most horrible state of things

about which most people are now pretty well informed. When he reached that place there was a man just about to leave, a Peruvian, who had spent much time in exposing the state of affairs and trying to get them remedied. He ran two papers, and pursued the campaign valiantly until things were made so difficult for him that he was forced to leave Iquitos, and the speaker felt that his courageous efforts ought to be mentioned at that meeting. Mr. Hardenburg dealt with the position to-day, and pointed out that we could not rely entirely on Peru to administer efficiently the reforms that Putumayo needs. We should do our utmost to create such a strong public feeling that the system of peonage, leading as it does to all sorts of abuses and crimes, might be done away with.

Mr. Victor Buxton, in the course of his remarks on Sierra Leone, which he visited as a representative of the Anti-Slavery Society and also as a member of the Church Missionary Society, said that he had found no instances in that Protectorate of the kind they had lately heard so much about. It is not settled as yet by white men, and the labour problem is not yet acute, though the land question and the prospects of agricultural development are beginning to receive attention. The inhabitants are, for the most part, descended from the liberated slaves who were settled there, at a rate of 2,000 a year for a considerable time, in the early part of the last century. They have not the taint of long-continued slavery, but were gathered together without tribal institutions or family life, and lived at first in a state of utter degradation. It was only the labours of devoted missionaries, scores of whom laid down their lives in the work, that had raised them in the most remarkable way to habits of industry and purity and Christian life. The progress they had made in three generations was most astonishing. Mr. Buxton spoke urgently of the need for fair dealing on our part in regard to these people, especially in extending our friendship to them and recognising talent, and raising men of integrity and ability to positions higher than they are permitted to occupy at present. Whatever their faults and failings as a people, they are largely what we have made them, and there is an absolute lack of vindictiveness in regard to what they have suffered in the past at the hands of our forefathers. They are a warm-hearted and lovable people, and the progress they have made in the past gives much promise for the future.

The meeting closed with a hearty vote of thanks to Sir T. Fowell Buxton for his conduct in the chair.

RELIGIOUS EDUCATION IN AMERICA.

CONVENTION AT CLEVELAND, OHIO.

It may interest some of your readers to have an Englishman's impressions of one of the great annual assemblies for which our cousins in the United States are famous. The first impression was singularly English, there were no processions, bands, or banners, which usher in so many

social and political assemblies here—there was no fourth of July rodomontade. A refreshing note of almost scientific self-restraint tuned all the proceedings, mingled at the same time with a vital enthusiasm. It was the enthusiasm of men who have touched a spring of energy for good in a great nation, and are occupying a field of usefulness which has told and will tell more upon the lives of the people. The Religious Education Association includes in its membership workers in a very wide range of civic, educational, and religious activity. It has attracted leaders from all States and prominent men from all the great Protestant denominations. Men separated very widely in their intellectual preferences and religious beliefs, socialist and individualist, orthodox and heterodox, find here points of agreement and lines of common work, which can be better done together than alone, in the effort to bring education, morals, and religion, the three great civilising forces, into more immediate contact with life and government. It is a progressive and inclusive movement which has made many societies devoted to charitable, educational, and religious work realise more fully the essential unity of their common task, without in the least lessening their hold upon their special work.

So we find Bishops of the Episcopal Church working with Rabbis of the Jewish Church, Wesleyans and Unitarians, Congregationalists and Baptists, Presbyterians, Universalists, and Friends. The President of the Association this year is Dr. Harry Pratt Judson, President of the University of Chicago, and a glance at the board of directors shows that all the great universities of the United States are represented by their presidents or professors, the Government by its Commissioner of Education; and leaders in the many-sided life of the community all find that they can receive help and give help through the agencies of the Religious Education Association. In this connection I may mention that there are "sections" on universities and colleges, churches and pastors, public schools (elementary, secondary, and high), Christian associations (Y.M.C.A. and Y.W.C.A.), social service, the home, Joint Conference of Denominational Commissions, penal institutions, eugenics, and others. One instructive branch of the work was an exhibit of books, maps, and drawings recently published. These samples of new books and methods were of great value to ministers and teachers from the country—and not without use even to teachers in towns, for we are all apt to fall into ruts, and "the only difference between a groove and a grave is one of depth." This Association shakes us out of our grooves. Local meetings are held during the year, and the annual Convention meets in the largest cities in the Union. Last year 102,000 people attended the various meetings of the Association. I have not yet received the numbers that attended the great Cleveland Convention last March, but it was one of the best and will be long remembered by those fortunate enough to be present. Space forbids me to describe it; more than 100 addresses were given at the sections. I cannot even refer to the speeches given at the General Sessions,

where chosen leaders spoke on three evenings to audiences of nearly 3,000 people. All these speeches reached high levels of eloquence and earnestness, but one which stands out in my mind as memorable, and moved a great audience strangely, was on "Religious Inspiration in Civic Progress," by Dr. Thomas C. Hall, of the Union Theological Seminary, New York. When he sat down old memories flashed upon me of John Bright at Bingley Hall in 1873, and of Gladstone's last visit to Manchester. I felt how large life might be to a young man in the opening decades of the twentieth century, who could have some share in the world in the greater days that are coming.

LAWRENCE SCOTT.

LONDON DISTRICT UNITARIAN SOCIETY.

YOUNG PEOPLE'S MEETING.

THE fifth annual Young People's Meeting, organised by the London District Unitarian Society, was held on Saturday evening, April 19, at Essex Hall. Young people connected with the various London Churches and Missions assembled in encouraging numbers from seven o'clock to half-past, during which time light refreshments were served under the superintendence of Miss Mildred H. Bartram, and opportunity was given for interchange of greetings and the meeting of friends. Most of the London Churches were represented, and this year's meeting was considered by many of those who had attended previous meetings to have been the most successful. Miss Molly Street, L.R.A.M., gave a solo, and the Rev. F. Hankinson accompanied the solo, in addition to leading the hymns. At 7.30 Dr. W. Blake Odgers, K.C., President of the Society, took the chair, and was supported by Mr. Ronald Bartram (secretary), the Rev. J. Arthur Pearson (district minister), the Rev. Joseph Wilson (Wood Green), Messrs. A. George Tarrant (Wandsworth), F. G. Barrett-Ayres (Pioneer preacher), F. W. Ross (Lewisham), F. Collecott (Stratford), and others.

In his opening address, Dr. Odgers spoke of "Worship and Work," and said that from his knowledge of Unitarian bodies there was a tendency to overdo work a little bit sometimes, and to underdo worship. So many of them were presidents, secretaries or treasurers on this committee and the other that it would seem as though work were put first, instead of worship which would sanctify it. At some time in his life, every young person ought to say "What do I believe in?" and the endeavour should be made to possess a faith at once intelligent and tolerant. Each one had his intellect with which to reason, and it was right to employ the brain in matters of religion as in any other work. A creed should be consistent with what their conscience knew to be right, true and good, and it must not be one of which any human father would be ashamed. It ought not to be rigidly fixed, but new light should be welcomed always. The Book of Revelation was not closed. They were not to forget the lessons of the past, but were to look back to Jesus and to the prophets and martyrs as well as to

survey the present example of good, true men and women whose lives were teaching new phases of God's truth and spirit.

Mr. A. George Tarrant said they were all in the world to get down to facts and to face them, and their efforts were directed towards lifting up the world as and when they came against it to the exclusion of all "humbug." They were there present as members of religious bodies, and they had to make their good influence felt, whether in business, school, college, factory or workshop. Very often there were things spoken of outside that would not be uttered at home, and when this was found to be so, it was their duty to nail down all such counterfeit coin. Everything that was right, good and true, it was their duty, and ought to be their pleasure, to uphold. They were out for a great fight in which there was to be no quarter given, and they had a big gospel to spread. They must do their best for the sake of their own duty and the good of their fellow men.

Mr. F. Collecott said that some years ago he came to that hall to one of the London Sunday School Society's annual meetings, and the President of that year gave an address which made a deep impression upon him, for at that time he was experiencing a very trying period. It was his first fight for his faith, and he always remembered the splendid address of that particular minister; for it gave him the courage to go back to his friends and give the answer "yes" or "no." Personally, he had had to fight for the attainment of his freedom, to find which was best and truest, and when the time came for him to give up his friends or his faith, he found that, did he keep his friends, he would be acting deceitfully to the church he was working in, to religion, and to his own conscience. That society was working and opening up all over London, carrying abroad a beautiful religion, one that would help every human being to live a higher and a nobler life.

The Rev. Joseph Wilson said that there were a number of Unitarians and orthodox Christians who said that those things shared by them in common were the most important things; but his feeling was that this was a mistake. The most important things were the distinctive qualities; and it must not be thought that these were minor matters. He was a Christian because of the distinctive qualities of Christianity, and a Unitarian because of the distinctive qualities of Unitarianism. The most vital belief of a man or woman was that which severed him from the traditional faith.

Mr. F. G. Barrett-Ayres spoke upon "Evangelism." This did not mean, he said, the propagation of worn-out dogmas. The language in which the great reformers of the past, such as the Franciscans, the Lollards, and the Methodists expressed their religious convictions was to some extent rendered useless to-day, but behind all that there was a throbbing, pulsing life which should be carried into various departments of work to-day. It was the propagation of the gospel of Christ in men who needed it sorely, and the carrying of good news to those who were broken-hearted, sin-sick and sad. He appealed for another movement something like the Franciscan Order, only free from its

narrow creeds. Was there a man, fired with a passion for humanity, prepared to give all for the uplifting of his fellows? Why should not Unitarianism produce that man? Another speaker had said that the Unitarian religion was a "beautiful religion." So it was. Some of them had been fortunate enough to have had a religious training along liberal lines. He had not. He had been brought up in the narrowest kind of theology, and he knew what it meant to struggle from those hampering beliefs. It was because he felt the greatness and the glory of this liberal religion of theirs that he believed it ought to be proclaimed up and down our country, at every village green and from every market place; and that should be possible if all who believed in liberal religion were prepared to sacrifice as much for their faith as the Salvation Army lassie did for hers.

Mr. Ronald Bartram asked for questions and suggestions from the meeting.

Mr. F. W. Ross said the highest ideals of righteousness must be theirs, and men must be made to realise their duty to God and their fellows. He appealed for volunteers in the work of the Van Mission during the coming season, and spoke of the need for young people especially to throw in their lot towards the spreading of the faith they held.

The Rev. J. Arthur Pearson suggested that the best wishes of the meeting should be sent to Dr. Samuel A. Eliot, President of the American Unitarian Association, together with best wishes for his speedy restoration to health after a recent operation. Dr. Eliot was one of the speakers at the first of these Young People's Meetings, and Mr. Pearson's suggestion was heartily adopted.

Mr. Pearson said that Dr. Eliot was the descendant of John Eliot, one of the earliest colonists to settle in North America. John Eliot translated the Bible into the language of the New England Indians. He was a wise and tolerant missionary, and the news of his work led the Long Parliament in 1647 to issue a manifesto in favour of missions. In 1649 the first English missionary society was founded to carry on his work. Mr. Pearson mentioned the churches in the Dominion of Canada, which are to be visited in a few months by the Rev. W. Copeland Bowie, and said that this missionary work had to grow. Some of those present ought to equip themselves, not only for the ministry of the churches already in existence, but for that of the churches yet to be gathered. If they were possessed of the romance of the movement, and if the spirit of their forefathers had touched their spirits, they would respond to the appeal.

The meeting closed with a hymn and the benediction.

THE WORK OF THE SALVATION ARMY.

IN an interview with a representative of the *Manchester Guardian*, General Bramwell Booth has stated that the past year has been the best year in the history of the Salvation Army in regard to the offers of men and women for service in its ranks. One hundred men and women will shortly be dedicated to the work in the East, together with 350 new officers for work

in this country. "This is one of the tests of the temperature of our own people," says General Bramwell Booth, "because we give no guarantees of salary, and no earthly advantages are offered to anyone; yet here we are with more than we quite know how to deal with." The question of the future of boys who may be described as "hooligans in the making" is at present receiving much attention, and experiments are also being made with a view to helping widows, and girls who have become—or are liable to become—victims of the White Slave traffic. A Bill is now before Parliament, which will have a good chance of passing this session, for regulating the employment of young English girls in dancing saloons on the Continent. These dancing saloons get their young children all from England, their laws preventing their own children from taking part at so young an age. New work in China is being planned especially connected with the children, a large number of whom are lost every year by exposure through being abandoned. At present the Army's experience of the Chinese is limited to work amongst them in other countries—San Francisco, Java, and Sumatra principally. There they are found to be intelligent, highly disciplined, frugal and industrious, and doubtless from amongst these little groups pioneers for China will be obtained.

AFRICAN STUDENTS IN ENGLAND.

A JOINT conference was held last week to consider the position of African students and others in London, by the African Society and the Anti-Slavery and Aborigines Protection Society. A large number of natives of West Africa attended, and some interesting and suggestive speeches were made. Sir Harry Johnston said that he was only too well aware that the circumstances attending the education of the negro in London and Oxford and Cambridge, and possibly in Liverpool, were not such as to compete in attractiveness and in good results with what the negro could obtain at Hamburg, Berlin, and one or two places in the United States. A coloured man scarcely ever received anything but sympathetic and courteous treatment in Germany, but, unfortunately, that could not be said of England; and unless the conditions in this country were improved, a larger proportion still of our coloured fellow-subjects would go to the United States or to the Continent. The African who went to the United States returned with an American education which was not always suitable for a life in Africa, and he tended to lose his British sympathies. They should make London the great University centre for Africans who came to this country, and try to bring these eager and curious visitors into touch with the best side of life in this great city.

THE seventeenth annual conference of the Parents' National Educational Union will be held at the Caxton Hall on May 5, 6, and 7. The programme, which has just been issued, gives promise of a very

interesting meeting, and is sufficient evidence that the Union is maintaining its central principles and working effectively for the progress of education along physical, mental, moral and spiritual lines. Among the speakers at the conference will be Mr. T. R. Glover, M.A., who will take for his subject the important question of "The Bible in Education"; Miss Bone, Lecturer in Education, Sheffield University, on "The Montessori System and the Nursery Child"; Mr. J. L. Paton, M.A., "Knowledge and its Relation to National Efficiency"; Mr. Stanley Leathes, C.B., "Knowledge and Learning"; and Mrs. Susan Platt, "The Spirit of Freedom in Education." Among those who have consented to take the chair on different days are the Earl of Beauchamp, Canon Masterman, Dr. Blake Odgers, Mrs. Amyatt Hull, Dr. Parkin, the Earl of Aberdeen, and Lady Campbell. On Thursday evening at 8.30 p.m. there will be a meeting for Children's Nurses at 37, Harley-street, by kind permission of Dr. and Mrs. Corner, when Dr. Flora Murray will speak on "Things that matter in the nursery," and Miss H. Webb, M.B., on "The Child as a Person."

The sixth annual service for members of the University of London on Presentation Day will be held in Westminster Abbey on May 7, at 6 p.m., when the sermon will be preached by Bishop Boyd Carpenter. The service will be open to all persons officially connected with the University of London as teachers or otherwise, to all graduates and undergraduates, and all regular students of schools of the University. Tickets admitting to the reserved space in the Abbey will be sent to all persons eligible who apply for them to J. Dudley White (Hon. Sec.), at 88, Gower-street, W.C., enclosing a stamped envelope. Application for tickets should be made as soon as possible, and not later than May 1.

THE SOCIAL MOVEMENT.

THE WORKERS' EDUCATIONAL ASSOCIATION AND ITS FOUNDERS.

THE Working Men's College, Crowndale-road, St. Pancras, was the scene of a remarkable gathering last Tuesday evening in honour of Mr. A. Mansbridge, of the Workers' Educational Association, who is about to visit Australia to assist in the development of work on the lines of the parent Association of the British Islands. The Association, whose activity has been one of the most fruitful chapters in the recent history of Education in England was started by Mr. and Mrs. Mansbridge ten years ago. The most significant and the most successful results of its many-sided efforts has been the Tutorial Class Movement which has 120 classes under its auspices. Every University in England and Wales is now in some way or other joining in this most hopeful of all recent movements for the instruction of the democracy, and it is no exaggeration to say that the most brilliant talents of the Universities are now enrolled in its service. The impression which Mr. and Mrs. Mans-

bridge's self-sacrificing efforts have made may be judged by the assembly which met to pay them a tribute of affection and respect before their departure. The Head Master of Repton, the Rev. W. Temple, presided, and was supported by the Bishops of Winchester and Oxford, the Dean of Lincoln, the Principal of the University of London, the Provost of University College, London; the Principals of King's College, London, and King's College for Women; Sir Robert Morant, Sir Charles Lucas, Mr. J. R. Clynes, M.P., Mr. T. E. Harvey, M.P., Mr. A. Henderson, M.P., Mr. A. Rowntree, M.P., Mr. W. Rothenstein, Mr. A. L. Smith, Mr. W. H. Beveridge, Mr. G. M. Trevelyan, Mr. J. W. Mackail, Mr. D. J. Shackleton, Prof. H. H. Turner, Mr. Fabian Ware, Mr. Edward Jenks, Mr. Cyril Jackson, Mr. G. P. Gooch, and many others.

* * *

The toast of "The Guests" was appropriately left in the hands of Sir Robt. Morant. Mr. Mansbridge's speech in reply revealed the secret of the wonderful power which has won to his side in one brief decade the strongest and most hopeful influences for good that are at present moulding English life. A practical mystic with an intense sincerity, who has the moral courage to appeal to the best that is in his fellows, and the devotion to give of his best, he has gained the confidence of the college don no less than of the class-conscious artisan, of Boards of Education and trades unions, of bookworms and manual labourers. He has been the medium which has brought together these groups hitherto unknown to and often suspicious of each other, has revealed them to one another, shown them that their ideals, raised to the highest power, are really one and the same, and has brought them into the most loyal and friendly co-operation. By so doing he was wrought probably the only revolution that has taken place in recent memory in England.

* * *

Lord Haldane, replying to the toast of National Education, said that Mr. Mansbridge's appeal had been not merely to the intellect, but to the real man, and the best part of the real man. "Latent in everybody and reachable in very many, be they manual labourers or professors, was a spark of idealism which they could touch. It was a difficult business to engineer a national movement, and there was a steep road in front of them, and a pretty long road. But there was a force which would back them up if they had faith in it, and that was the people themselves, and there was plenty of idealism in the people, if they knew how to awaken it." Lord Haldane made the interesting announcement that the aim which they wished embodied in the future University of London was that it should include in its scope the Workers' Educational Association, and above all the ideas which had inspired it.

NEWS OF THE CHURCHES.

Bailymoney.—On Wednesday, April 16, the Rev. Felix Holt, B.A., was ordained to the ministry of the Charles-street Church. The sermon was preached by the Rev. S. E. Bowen,

of Crumlin. The Rev. Alfred Turner, of Templepatrick, explained and defended the principles of Presbyterianism, and put the questions to the minister and congregation. The Rev. Eustace Thompson, of Cairncastle, offered the ordination prayer. The Rev. J. A. Miskimmin, B.A., of Glenarm, delivered the charge to the minister; and the Rev. W. G. Marsden, of Ballycarry, the charge to the congregation. The Revs. Thomas Munn, of Grey Abbey, and G. L. Phelps, of Holywood, also took part in the ordination ceremony. After the service dinner was served in the Station Café. Two of the neighbouring Presbyterian ministers were present, and made speeches expressing their goodwill.

Coseley.—The first session of the Guild connected with the Old Meeting Church and School was brought to a close on Monday evening, the 21st inst., when the annual meeting was held, the Rev. W. G. Topping presiding. The Guild has a membership of 60, and there have been attendances averaging 40 at the fortnightly meetings. It has been decided to affiliate with the National Conference Guilds' Union. Funds are being raised to purchase an organ for the chapel. Subscriptions amounting to £52 have been promised already by the members.

Liberal Christian League.—The Committee have decided from time to time to appoint a lecturer who will be open to speak to the branches, under certain conditions, upon some subject relating to the principles and objects of the League. Their first choice has fallen upon the Rev. H. S. McClelland, of Finchley, who addressed a crowded meeting at the Rooms, 28, Red Lion-square, last week. He spoke on the three principles of the League—Spiritual Fellowship, Theological Freedom, and Social Reconstruction. He contended that spiritual fellowship was the alpha and omega of the movement, and it was to be found in theological freedom. The old dogmas had lost their grip on the people and the Churches, which were in a bad way, knew it. Their position was not negative, but positive; fellowship with God was fundamental. Social reconstruction must be a part of their faith. There cannot be a victory for the self and not for the world. The lecture excited much interest, and elicited many questions.

Liverpool.—The Rev. C. Craddock, the minister of the Ancient Chapel of Toxteth, has been granted leave of absence for three months owing to ill-health. His place will be taken during the whole of this period by the Rev. J. R. Russell.

Manchester: Longsight.—The forty-sixth anniversary services took place on Sunday last, April 20, conducted by the Rev. J. Estlin Carpenter, M.A., D.D. In the afternoon there was the usual musical service by the choir, when Miss Bertha Guthrie was the soloist. There were good congregations throughout the day, close upon 240 being present at the evening service.

Newport, Mon.: Resignation.—A congregational meeting was held on the 13th inst. to consider the Rev. J. Tyssul Davis's resignation of the pastorate, he having accepted an invitation from the St. Saviourgate Church, York. The president, Mr. W. Pritchard, expressed the deep regret of the congregation at losing the leadership of so gifted a minister as Mr. Tyssul Davis. During the period of over three years that he had been in Newport he had not only attracted to the church services many thoughtful people of varied types, but had also contributed much to the religious and intellectual life of the town by his numerous lectures to various societies. Unfortunately the removal from Newport of so many adherents had deprived the church of much of the visible result of Mr. Davis's work, and they all regretted that, from this cause, an increase more encouraging to him had not been shown. Now that he had been

offered what they hoped would be a wider sphere of labour, they could only assure him and Mrs. Davis that the cordial good wishes of their many friends in Newport would follow them to York. Several other members expressed their appreciation of Mr. Davis's ministry and their regret at his impending removal from Newport. In reply, Mr. Davis referred to the happy relations which had existed between the church and himself throughout his ministry, the memory of which would abide wherever his future work might lead him.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Stalybridge on Saturday last. A meeting of the committee was held in the afternoon. The president, the Rev. E. G. Evans, B.A., took the chair, and about 160 teachers and friends were present. Mr. H. J. Broadbent, the President of the Manchester District Sunday School Association, and Mr. W. Heeley, representing the Yorkshire Unitarian Sunday School Union, were heartily welcomed by the chairman, and in response spoke upon Sunday school work. Hearty votes of thanks were accorded to them on the motion of the Rev. J. Ellis, seconded by Mr. A. Slater. A most enjoyable programme was given by the Stalybridge friends. At the close a hearty vote of thanks to the chairman and to the Stalybridge friends was moved by the Rev. L. Short, seconded by Mr. F. Hepworth. Mr. J. Thompson replied. The other ministers present included the Revs. H. E. Perry, N. J. Hawthorn Jones, and J. Shaw Brown.

Northampton.—Through the generosity of Mr. Henry Green an improvement has been effected in Kettering-road Church. The walls and roof have been thoroughly renovated, and on the west wall ornamental arches, to match the windows opposite, have been placed. Reopening services were held last Sunday, conducted by the Rev. W. C. Hall, who in the morning preached on "The Cultivation of Beauty in Church Life and Service," and in the evening on "The Reverence due to a Place of Worship." The Church Calendar announces that May 4 will be observed as Founders' Day, when Mr. Hall will preach the first annual sermons in commemoration of the founders of the congregation and the builders of the church.

Norwich.—By way of an extra evening to the winter's course of the Literary and Social Union, a play entitled "Re-united," was given by members of the Union on April 17 at the Martineau Hall. The play, which is itself the work of members, is specially interesting as being the dramatisation of an incident connected with the Martineau family. The story is as follows:—Some few years after the Revocation of the Edict of Nantes (1685), Paul Turquand, a Huguenot Protestant, who had married one Madeleine Martineau, was driven by widespread Catholic persecution to endeavour to flee the country. Escaping secretly from their home in Poitou, after placing their children with various friends, they hastened towards the coast. But soon the hot pursuit compelled them to part in fresh disguises, she making for La Rochelle and he for Nantes. By the good offices of a ship's captain she safely reached Plymouth; but it was only after arrest and torture that Paul was released, and afterwards managed to reach London. Then followed many years of bitter anxiety and total ignorance of what had befallen each, he in London and she in Plymouth, until by providential good fortune she encountered a London traveller who, to her joy, answered her inquiries with assurance of Paul's existence and safety, and presently conducted her to London, where husband and wife were reunited. Their younger children were afterwards able to join them. The play was given to an audience of about 300 and greatly appreciated. Mr.

Ernest Brown acted as stage manager, and at the close Mr. Ralph Mottram and Mr. T. E. Rigby came before the curtain as the two members chiefly responsible, and Mr. Mottram spoke a few appropriate words. Both had taken part in the performance, in which the Rev. Mortimer Rowe also appeared as the minister of the French Protestant Church in London. We understand that permission would be readily granted for the play to be performed elsewhere.

Sheffield District.—The quarterly united meeting of the Sheffield and District branches of the Women's League was held at Upperthorpe (Sheffield), on Monday, April 21. Mrs. W. R. Stevenson presided, and there was a good attendance. The Monthly Letter from the parent society having been read by Mrs. A. E. Uttley (Upperthorpe secretary), an address was delivered by Mrs. G. C. Wilkinson on "The Insurance Act as it affects Women." She dealt with her subject under three heads—contributions, benefits, and points that need amendment. She claimed that the fund for the treatment of consumption should be larger; that proper medical treatment should be extended to wives and dependents upon insured men; and also that "maternity benefit" of 30s., now paid to a man through his society, should be paid to women. In addition to these points of criticism, the address was filled with useful information.

Stockton-on-Tees.—In connection with the settlement here of the Rev. A. Scruton, late of Glasgow, a social meeting of members and friends was held on April 17, at which an informal welcome to the church was made to Mr. and Mrs. Scruton. The meeting was well attended, and was presided over by the church treasurer, Mr. W. J. Watson, who offered in the name of the congregation a welcome to the minister and his wife. Other speakers who joined in the welcome were

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Mrs. Watson, the oldest church member; Miss Rose, Sunday-school superintendent; and Mr. T. H. Wright, church secretary. Mr. and Mrs. Scruton in responding, warmly thanked the members for their hearty and kind reception. Messrs. Perris, Harrison, and Ward expressed the good wishes of the neighbouring church at Middlesbrough.

NOTES AND JOTTINGS.

ANIMALS AND THE TEN COMMANDMENTS.

Mr. Ernest Thompson-Seton, lecturing last week on "The Natural History of the Ten Commandments," narrated some interesting facts in support of his contention that the ten great ordinances which are accepted as the laws of civilisation are not arbitrary laws given to man, but fundamental laws of all creation. Dealing with the first six ethical commandments, he pointed out that in many animals the instinct of obedience was very noticeable. As for murder, they certainly killed other species of animals, but they did not attack their own kind, and Mr. Seton expressed his amazement that there was so little cannibalism amongst them. The broad principles of morality and purity were clearly seen in the animal world. Other things being equal, the monogamous animal always triumphed over the polygamous animal, for he had two strong protectors, while the latter had only one, and that the weaker. In the best species of animals monogamy had become union for life. The Canadian wild goose carried monogamy to a very marked point, for once it lost its mate it never took another.

THE LONDON TEMPERANCE HOSPITAL.

Speaking at the annual meeting of the London Temperance Hospital, Sir Victor Horsley said the hospital had been a pioneer in medical science. The old routine was represented by three D's—diet, drugs, and drink—and it was long before the profession as a whole followed the lead of that hospital in getting rid of the last item. The London Temperance Hospital has for forty years tried the experiment of treating diseases and accidents without the use of alcohol. Such was the prevailing prejudice as to the risks of a non-alcoholic dietary that when it was opened it was three days before it had a single patient. Last year it had 27,748 out-patients, representing 214 visits each working day, and 1,529 in-patients.

THE DISCOVERY OF AN IBIS CEMETERY.

The Egypt Exploration Fund in the course of the season's work at Abydos, which has now ended, discovered a cemetery of sacred ibises adjoining a human cemetery, both dating from the Roman occupation of Egypt, about 200 A.D. The cemetery contained about a hundred large cylindrical or barrel-shaped jars mostly of unbaked mud, each containing on an average 25 birds. Most of them had been preserved with some bituminous material and wrapped in linen bandages, the outer covering being ornamented with strips of brown and black in geometrical designs. In some cases only a bunch of feathers was found, or a few bones or feathers mixed, and in one case a single egg. Their careful preservation is good evidence for supposing that the worship

of Thoth and the veneration for the bird which was sacred to him still had a strong hold upon the minds and imagination of the people of Egypt even as late as the Roman period.

THE CLEANEST CHURCH IN ENGLAND.

The distinction of being the cleanest church in England is claimed for the ancient thirteenth-century church of Cliffe-at-Hoo, Kent, by the inhabitants of that large industrial village. They are probably not far wrong, for the church is washed down from end to end once a week by members of the congregation, headed by their rector and curate. This is no superficial mop and pail business, but every inch of the large church is thoroughly cleansed and polished by these enthusiastic volunteers, who have kept up their commendable work for the past five years. This item of news is recorded in an appendix to a booklet on the public schools and social questions, entitled "A Sympathetic Boyhood," by Mr. Alex. Devine, the Headmaster of Clayesmore School, Pangbourne, in which the way to salvation and a sympathetic attitude towards the labouring classes by means of manual work is earnestly advocated. "How long," the writer asks, "shall we be able to maintain our proud boast that our integrity, at any rate, is superior to that of other nations if those classes who claim to be most imbued with the spirit of honour are encouraged to avoid, and shunned if they cultivate, any identity with the essential work of the nation, their ancestors' steady and thrifty persistence wherein has alone enabled them to enjoy the luxury of choosing a career?"

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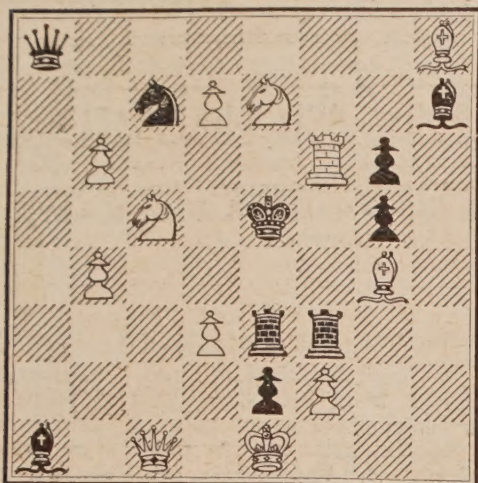
By PHILIP H. WILLIAMS, F.C.A.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received by Tuesday week following publication.

PROBLEM No. 3.

By A. F. MACKENZIE.

BLACK. (10 men.)



WHITE. (12 men.)

White to play and mate in two moves.

Our No. 3 won first prize in a competition held in the *Mirror of American Sports* in 1885-6. Mackenzie was not blind at that date, although his sight was rapidly failing. As previously stated, his success as a problem composer seemed to increase after total blindness had overtaken him. He was a native of Jamaica. This problem is a stupendous piece of chess construction, and, though somewhat crowded, the extraordinary variety of play is unsurpassed to this day. It is free of "duals"—that is, that in reply to any move of Black, after the correct first move of White, there is only one mate possible. Mackenzie wrote a book called "Chess: Its Poetry and Prose," wherein he gave a large selection of his earlier work.

SOLUTION TO No. 1.

1. R. B3 (key-move).

This was correctly sent by W. E. Arkell, H. S. Brandreth (Florence), Ernest Butterworth, E.C., the Rev. B. C. Constable, H. G. S. Greenhalgh, Percy Grimshaw, Geo. Ingledew, A. Mielziner, T. L. Rix, F. Robinson, F. S. M., Harold Coventry, A. J. Hamblin, and E. Wright. Two or three solvers sent 1. B. Kt 6, but this is defeated by 1... P. Q3, and the R cannot discover check without letting the black K escape.

TO CORRESPONDENTS.

W. E. ARKELL, MAX FISHER, and others.—Thanks for kind wishes.

E. C.—I am much obliged for your interesting letter.

The Rev. B. C. CONSTABLE.—I have written a little pamphlet on the subject, obtainable from the *Chess Amateur* office, George-street, Stroud, Glos., price 3d., which gives hints on solving. My book, entitled "The Modern Chess-Problem" (new edition), is obtainable from Messrs. Routledge, price 3s. 6d. This covers the whole ground, and contains 100 of my problems, carefully selected.

MAX FISHER.—Read what I said about No. 1. I mention the very move you claim as a "cook," but if 1. P x R (Q), Black plays 1... B. Kt 6, and there is no mate.

GEO. INGLEDREW.—No; certainly no retractions.

T. L. RIX.—I will do what you ask later.

A. G. STUBBS.—Thanks for your problem.

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